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The Weekly Gleaner,

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JULIUS SCHMAN.
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(From Fowler and Wells' American Phrenological Journal.)

A LETTER ON MAGNETISM.

BY REV. MR. BEECHER.

LESION OF THE SPINE CURED FROM A FALL.

The following facts will prove interesting to every reader, useful to parents, and beneficial to patients. The numbers refer to our editorial on page 4.

"In October, 1842, on my way to the synod of Genesee, I spent the night at the house of Mr Hall, at Byron. In the evening I called on Rev. Mr. Childs. On entering the room, I found his son, an intelligent boy aged ten years, then in a cataleptic fit, sitting in his father's arms, and his feet in warm water.

"In a few minutes he recovered. He frequently had from three to six fits a day—had received the best medical attendance in the region: was no better—daily worse. He had lost entirely the power of speech, for several days. Great fears were felt that he would never recover. There was *a sore place on the back corner of his head, and on the spine, occasioned by a fall*, some monts previous. When the fits passed off, he became hungry, and not at all drowsy; and during the interval appeared perternaturally bright, and engaged in sports with companions, as usual.

"After I had conversed a few minutes, I said, 'I would have him magnetized:' to which his father replied, 'I don't believe in it at all,' and the mother added, 'If you'll put *me* to sleep, I'll believe, and not without.' I replied, 'I would try it: it may do good, and can do no harm.' During this conversation, I made a few passes in front of the child, chiefly with one hand, and witout any particular concentration of the mind or will, and mostly with my face toward the mother. In less than a minute the father said, 'He is in another fit! No, he isn't, I declare: I believe he is asleep.' Much surprised, (for I had never magnetized one,! I said, 'It surely cannot be what I have done; but if so I can awaken him.' Then, with a few reversed passes, he awoke. 'Well, this is strange,' said I; 'but I can put him asleep again, if it is *real*.' I then seriously repeated the passes, with both hands, for one or two minutes, and placed him in the perfect mesmeric sleep. I then fixed my eyes on a lady on the opposite side of the room, the boy not yet having spoken for three days, and said, 'Henry, what do you see?" in a full, decided voice. He replied, 'Azubah.' I then looked his mother in the face, saying, 'What do you see?' He gave a name unknown to me: I looked to his father, who replied 'It is her *maiden name*.' I then took vinegar into my mouth, and said, 'What do you taste? (1) '*Vinegar*,' speaking with great tartness, and at the same time making many contortions of the face The mother now whispered to one of the children, who left her seat, and said, 'Henry, what is she going for?' 'Sugar, and I love it,' he answered. She went to the closet, and brought the sugar. I put some into my mouth, which seemed to give him the same pleasure as if I had put it in his own. I then said, 'What kind of sugar is it?' 'Muscovado.' 'What is its color?' 'Well, sir, a kind of light brown.' A small glass jar, with a large cork, was now placed in my hand, when immediately I observed the olfactory nerves were affected, and the muscles about the nose contracted at the same moment. I said to the girl, 'What is it?' to which the boy answered, 'Hartshorn.' 'How do you know?' 'I smell it.' I myself neither knew nor smelt. (2) I then took out the cork, and applied it to my own nose, when he instantly placed his fingers on that part of the nose next the forehead, and said, 'I feel here,'—just where I myself experienced the burning sensation.

"During all these experiments he sat on his father's knee, with his head down on his breast, and reclining against his father.

"I now asked him, 'What is the matter with you?' 'My brain is sore.' 'Where?' 'At the bottom of it.' 'Where it joins the spinal marrow,' (*medulla oblongata?*) 'Yes.' 'What occasioned it?' '*I fell from the great beam in the barn*.' His mother here asked him, 'Why did you not tell us before?' 'I feared you would not let me play there.' 'Can Doct. A—— cure you?' '*No*.' 'Why not?' 'He don'i know anything about it,' (very decidedly.) 'Can Doct. C——?' 'No.' 'Why?' 'He don't understand it.' 'Will the medicine you now use do you good?' 'No.' 'Of what is it composed?' 'There is turpentine in it.' 'Does the Doctor give it you for tape-worm?' 'Yes,' 'Have you any?' 'No.' 'Would you like to walk?' 'Yes.' 'Well, walk.' He arose promptly, stepped between the chairs, and said, 'Well, sir, where shall I go?' 'From the wall to the door, and back.' This he did, avoiding every obstruction; and, at my direction, returned and sat again with his father. I now, without notice to any one, placed my finger on the organ of Bevevolence, thinking by mistake at the moment it performed the office of Veneration, and said, 'Would you like to pray?' With some lightness, he said 'No.,' Some questions were asked, by his mother and myself, about the Bible, etc.; but no veneration appeared. I then recollected the true office of the organ, and said, 'Have you anything in your pocket? He took out a knife. 'Give it to me for my little boy,'—which he did promptly. I removed my hand. 'Have you anything else?' 'I have a pencil.' 'Will you give me that for my other boy?' 'It has no head?' 'Never mind; give it—won't you?' 'I shouldn't like 'Well, but you will!' 'I couldn't come it!' (*with peculiar emphasis.*) Azubah said, 'Ask him where the head of the pencil is.' 'Where is it, Henry?' 'Well, sir, in the parlor.' 'Where?' 'On the window.' Abuzah said, 'Why, I picked it up and put it there to-day!' (*He certainly did noe know this.*) I then said, 'Henry, can you get it?' He rose, and went into the parlor in the dark, and took the head of the pencil-case from the window, to the very great surprise of us all. Indeed we were all so astonished, that it seemed like a dream. During these and subsequent proceedings, he spoke with a promptness, boldness and propriety, in advance of his years, and beyond himself in his natural state; and so perfectly evident was it that he was in a somnambulic state, that no skeptic, I verily believe, *could* have doubted.

"At my request he returned to his seat. I touched Benevolence, and instantly he handed me the pencil-case. 'For my boy?' 'Yes, sir.' I then silentlly, and without any willing, and with a feeling of curiosity to see and test the matter, touched Reverence. His countenance at once assumed a softened and solemn aspect. 'Henry, would you like to pray?' 'Yes, sir.' 'You may.' He then prayed in a low, audible voice. On touching Tune, he sang a tune, though not in the habit of singing. On touching Combativeness and Destructiveness, he raised his clenched fist to strike me. He was ignorant of Phrenology, and also of my intention to touch any particular organ; nor did I, in any case, *will* the activity of the organ. (3) I now took out my watch, and holding the dial towards myself, and above the line of his vision, his eyes being closed, (4) and his head bowed forward, and my hand also being between him and the watch, I asked, 'Henry, what time is it?' 'Eight o'clock, sir,'—which was exactly the time by the watch, tcough by the clock in the room it was fifteen minutes faster. 'Henry, how long ought you to sleep?' 'Well, sir, I must sleep two hours and five minutes.' 'Will you then awake?' 'Yes, sir.' 'Very well.' This I did for the purpose of testing his knowledge of time, as stated by Townshend, an English clergyman, whose works on this subject I had read.

"I then said, 'Will you go with me to Mr. Hall's?' (5) 'Well, now we are there—now we are in the parlor: who is here?' 'Mr. and Mrs. Hall; Mr. and Mrs. Bardwell.' 'Who else?' He did not give their names, but intimated that they were strangers. He described the room and position of things, all of which I found correct, on going to the house shortly after. These persons were not in the habit of being there in the evening, but company having come in, they were altogether at that moment. As this was in his own town, I did not deem it *proof*, and so said, 'Will you go to Batavia?' 'Yes.' 'Well, now we are there—now now we are at my house—now we will go into my room: what do you see?' 'I see a large table covered with black cloth, and with books and papers scattered over it.' 'How large is it?' 'It is about five feet long.' 'How many book cases?' 'Three' sir.' 'What sort of a stove?' He could not or did not describe this, for it was so quear a thing as not to be described. Nor did I press him, for all his answers had been perfectly correct, and was sufficiently astonished; for he had never seen my study; and no other minister, I am sure, has such a table, (five feet by three and a half;) or has left it in such confusion as mine was at that moment.

"I may here say that, during the whole period of his sleep, he could hear the questions of others put to him, and would answer them, if I were willing; but if I willed otherwise, or forbade him to speak, as I often did, he then would answer no one but myself, not even father or mother; nor could he hear their conversation with me, nor with each other.

"I now left him for an hour, and went back to Mr. Hall's giving him leave to converse only with his father. On my return, I found him in the same state. He utterly refused to speak to any one but his father, and told him that he should not have another fit till the following Sabbath, (this was Monday evening,) which proved true; but when that day came, he had several.

"At nine o'clock and three minutes, holding my watch as before, and standing eight or nine feet from him, I asked the time. He gave 'nine o'clock and five minutes.' 'Look sharp,' said I. 'Oh! three minutes,' said he. We were now curious to see if he would awake himself the two hours and five minutes, and as he

(Continued on 8th page)

JEWISH INTELLIGENCE.

JAMAICA.—We learn that, though the synagogues of Kingston continue in their former state; the strict adherence to Jewish custom yields, particularly among the members of the Spanish Synagogue, who are four times as numerous as the Germans, to the imaginary or real demands of our age.

LONDON.—Mr. Alderman Solomon has contributed twenty guineas toward the support of the evening service to be held at St. Paul's Church London.

ANOTHER CONVERSION.

We may well be surprised to hear of conversions from other nations to Judaism. In times of prosperity in former ages, such were very frequent occurrences; but during the middle ages and in our days, such phenomena are well worth recording.

We have lately had to report three cases from Kempen; we have another case to report from Krotschin, Dutchy of Posen. Last June, a young man of 25, a Roman Catholic, entered the covenant, and surprised his new co-religionists by his serenity and resignation. It seems that the recent more intimate converse of the two creeds, is producive of a better understanding among them.

SIDNEY, AUSTRALIA.—The mortality having lately been unusually large at Sidney, and in January last the deaths having exceeded the births, Mr. Isaac Aaron has been appointed health officer. In a paper read by him before the Philosophical Society of New South Wales, he drew rather a gloomy picture of the sanatory condition of some wards, and proposed sweeping measures for the removal of the causes to which the excessive mortality is ascribed.

UNIVERSITY COLLEGE, LONDON.—The distribution of prizes in the faculty of arts and sciences took place on Wednesday last. The following co-religionists received prizes:—Mathematics—Professor De Morgan. Higher senior, prizes equal—Jacob Stiebel and two others. Lower senior prize—Benjamin Kisch. English—professor Massou. Junior second prize—Walter H. Goldsmid. Italian—Professor Arrivabene; prize—Walter H. Goldsmid.

VIENNA.—A new Jewish synagogue, which is capable of accommodating above 2,000 persons, was consecrated at Vienna on the 15th ult: The ceremony, at which the Ministers of Finance and Commerce were present, was very imposing. The building, which is half Byzantine and half Moorish in style, is extremely handsome, both within and without.—*Jewish Chronicle.*

BRISTOL.—Archdeacon Thorpe has invited the clergy of that diocese to petition, now that the Jews are to be admitted to Parliament, that the clergy of the established church may not be disqualified as members of parliament.

SCARCITY OF JEWISH SCHOOL TEACHERS.—The low salary which the teacher, in the Province of Posen used to receive, prevented many a young man, who would have devoted himself to teaching, to choose some other calling, and several teachers to embark into business. The want of teachers has compelled several gregations to increase the salary.

MANHEIM.—The congregation of M. has, by a considerable contribution secured the existence of a society for the support of Jewish teachers of Baden.

KROTOSCHIN.—Of three candidates for the office of rabbi, Dr Joel of Schwerzenz, was unanimously elected by the 209 voters of the congregation.

HUMBOLDT'S PREDICTION.—The great philosopher Humboldt, it is said, has predicted that his own death will take place in 1859, and he has suggested that a certain publication of his works should be postponed until that time.—*Spiritual Age.*

TALKING IN ECSTATICS.

And now that I am upon this subject of talk, it will be well to say all I have to say upon it. It is a very common thing for women to indulge in hyperbole. A pretty dress is very apt to be "perfectly splendid;" a disagreeable person is too often "perfectly hateful;" a party in which the company enjoyed themselves, somehow becomes transmuted into the "most delightful thing ever seen." A young man of respectable parts and manly bearing is very often "such a magnificent fellow!" The adjective "perfect," that stands so much alone as never to have the privilege of help from comparatives and superlatives, is sadly over-worked, in company with several others of the intense and extravagant order. The result is that, by the use of such language as this, your opinion soon becomes valueless.

A woman or man who deals in such superlative demonstrates at once the fact that their judgment is subordinate to their feelings, and that their opinions are entirely unreliable. All language thus loses its power and significance. The same words are brought into use to describe a ribbon in a milliner's window, as are employed in the endeavor to do justice to Thalberg's execution of Beethoven's most heavenly symphony. The use of hyperbole is so common among women that a woman's criticism is generally without value. Let me insist upon this thing. Be more economical in the use of your mother tongue. Apply your terms of praise with precision; use epithets with some degree of judgment and fitness. Do not waste your best and highest words upon inferior objects, and find that when you have met with something which really is superlatively great and good, the terms by which you would distinguish it, have all been thrown away upon inferior things—that you are a bankrupt in expression. If a thing is simply good, say so; if pretty, say so; if very pretty, say so, if fine, say so; if very fine, say so; if magnificent, say so; if splendid, say so. These words all have different meanings, and you may say them all of as many different objects, and not use the word "perfect" once. That is a very large word. You will probably be obliged to save it for application to the Deity, or to his works, or to that serene rest which remains for those who love him.

PRODUCTIVENESS OF CALIFORNIA LANDS.—In speaking of the productiveness of California farms, Rev. Sam. B. Bell says:

"Whole farms have been made to yield 2300 bushels of potatoes to the acre; 90 bushels of barley; 110 bushels of corn; 60 bushels of wheat, and from fifty to one hundred tons of carrots, beets, turnips, and onions to the acre. The same land has been made to produce four crops of peas in one year, and strawberries to yield during seven months of the twelve.

Since 1855, in a State Agricultural Fair, I have seen a beet that weighed 125 pounds; a turnid that weighed upwards of 60 pounds; a corn stalk 25 feet in height; and pears that weighed four pounds apiece.

MORTALITY OF LITERARY MEN.—Last year there were sexenty-six deaths among the graduates of Yale College and Harvard University. The aggregate of their ages amount to four thousand seven hundred and eighty-six years, giving an average of nearly sixty-two years each.

One graduate died at the age of ninety-three years; eleven were over eighty years of age at death. Twenty-eight, over one-third the whole number, died between seventy and eighty.

This is certainly strong evidence of the favorable influence of literary pursuits on the length of life.—*Nevada National.*

Colossal Church in St. Petersburg.

The colossal Church of St. Isaac, the largest in Europe, with the exception of St. Peters, in Rome, has just been finished and dedicated with great pomp and ceremony in St. Petersburg. The church, which is said to be a magnificeut as well as a gigantic structure, was commenced by Alexander I, in 1818, and has consequently been forty years in the process of construction. Under the Emperor Nicholas great progress was made in the building, but he did not live to witness the completion. The church will probably stand for centuries, a monument of Russian greatness and perseverance. Its style is unique, and for a long time gave umbrage to the Slavophiles, who preferred an exclusive Russian style, similar to that of the Kremlin churches of Moscow. It is surmounted by a dome three hundred and forty feet high, supported by twenty-five polished pillars, and surrounded by a massive bronze gallery. It has four fronts, furnished with porticos of one hundred and twelve feet in length, which are supported by granite monoliths fifty feet high. The situation of the building is unequalled—on the Place of St. Isaac, adjoining the Admiralty-place, with its principal front looking out on the Neva, and environed by palaces, it overlooks not only the whole city, but its dome, with its lanterns and cross, is visible from the entire surrounding country, as far as Cronstadt and the Gulf of Finland.

The dedication of the church commenced on the 10th of June with consecration of the principal altar; the two other altars were consecrated on the following day. The dedication was not treated simply as a religious ceremony, but likewise as a military and popular festival.

CURE FOR BURNS.—Of all applications for a burn, we believe that there are none equal to a simple covering of common *wheat-flour*. This is always at hand; and while it requires no skill in using, it produces most astonishing effects. The moisture produced upon the surface of a slight or deep burn is at once absorbed by the flour and forms a paste which shuts out the air. As long as the fluid matters continue flowing, they are absorbed and prevented from producing irritation, as they would do, if kept from passing off by oily or resinous applications; while the greater amount of those absorbed by the flour, the thicker the protective covering. Another advantage of the flour covering is that next to the surface it is kept moist and flexible. It can also be readily washed off, without further irritation in removing. It may occasionally be washed off very carefully, when it has become matted and and dry, and a new covering be sprinkled on.

The following is another cure for burns and scalds: Four ounces of powdered alum put into a pint of cold water, A piece of rag to be dipped into this liquid, to be applied to the burn or scald—frequently changed during the day. This is a rapid cure.

A HOME QUESTION.—A little girl whose mind and heart we are trying to educate, sometimes repays us by teaching us. The other day she said: "Father, ——— says that if boys swear, God will burn them up in fire and brimstone forever; but I told her that God would not do that, for that would be worse than swearing. And it would, wouldn't it?" What could we reply?—*Spiritual Age.*

A RESERVED merit gives at once a disposition to respect and hatred, and an affable merit a disposition to love and contempt.

PAST scenes are generally recollected with a solemn sadness, caused by the thought that the time is gone which will never return. Our days must be well and profitably spent, if we would remember them with pleasure.

PROVIDENCE.

יי רעי לא אחסר

1. The Lord is my Shepard, I shall not want,
He maketh me to lie down in green pastures, he leadeth me beside the still waters.
2. He restoreth my soul:
And leadeth me in the paths of righteousnesss for his name sake.
3. Yea, though I walk through the valley of the Shadow of Death. I will fear no evil,
For thou art with me, thy rod and thy staff they comfort me.
4. Thou preparest table before me, in the presence of mine enemies;
Thou anointest my head with oil, my cup runneth over.
5. Surely goodness and mercy shall follow me all the days of my life,
And I will dwell in the house of the Lord forever.

אשא עיני אל ההרים, מאין יבא עזרי

1. I will lift up mine eyes unto the hills, from whence cometh my help.
2. My help cometh from the Lord, which made heaven and earth.
3. He will not suffer thy foot to be moved; he that keepeth thee will not slumber.
4. Behold he that keepeth Israel shall not slumber.
5. The Lord is thy keeper: the Lord is thy shade upon thy right hand.
6. The sun shall not smite thee by day, nor the moon by night.
7. The Lord shall preserve thee from all evil: he shall preserve thy soul.
8. The Lord shall preserve thy going out, and thy coming in, from this time forth, forevermore. Amen.

REFORM IN CRIMINAL LAW.—Lord Campbell is about to introduce into the British Parliament a bill dispensing with the practice of requiring a unanimous verdict from a jury. He does not propose the majority principle, but he wishes to get rid of the practice of tampering with a jury by placing one man upon it to hold out against all the others. He desires that if, after certain deliberation by the jury, they all agreed except one or two, the verdict of those who agree should be considered as good as the verdict of the whole twelve, subject, however, to be reviewed, and if necessary, set aside. This would tend completely to break up the practice of packing juries, or increase the risks, by making it necessary to bribe more than one of the jurors.—*Christian Register.*

MARRIAGE A DISGRACE.—A Roman Catholic Priest of Green Bay, Wisconsin, was recently married. The members of his communion were so incensed by this trampling upon Catholic usage that they promised him a wedding suit of tar and feathers and a ride about town in his own coffin, gratuitously, if he could be found after perpetrating the deed which would bring such disgrace upon the church. To avoid these honors the worthy gentleman and his bride went privately on board a steamer bound for Buffalo, and for the present are out of the reach of these attached friends.—*Spiritual Age.*

EXTRAORDINARY RECOVERY.—Mr. J. D. Hodge, of Canton Mills, sends us an account of the remarkable recovery of the child of Mr. G. Gammon of that place, from what was regarded as a fatal sickness, after being given over by the regular physician in attendance. He states that when all other means of recovery seemed hopeless, Dr. Hamilton Martin, a Spiritualist healing medium, was called in, and without asking any questions in regard to the disease, was influenced to make passes over the child, who in a short time began to manifest signs of improvement, which continued through the night, and in a few days he was well and able to be abont his play as usual. This remarkable cure was witnessed by many of the neighbors, and it is believed by most of those cognizant of the facts, that the child's life was saved by spiritual influences manifested through Dr. Martin.—*Gospel Banner.*

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Keeps constantly on hand—
Home-Cured Smoked and Salt Beef, Tongues, and Sausages, of all kinds.
N. B. Orders to any part of the city attended to with promptness. Mr. Isaac Goldsmith is employed as SHO.CHET. ap16-3m

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כשר "KOSHER" כשר

DANIEL HARRIS,
Winchester Market,
Kearny-street, between Pine and Bush,
..No. 88...

All kinds of MEATS—Fresh, Home Cured, Smoked and Salt Beef, Tongues, Sausages, &c.
Also—VEGETABLES in their season.
N. B. Orders to any part of the City FREELY attended to with promptness.
☞ Mr. JACOBSON is the SHOCHET. 1m.3m4

כשר KOCHER MEAT. כשר
Joseph Frankenheimer,
CORNER OF SANSOME, MARKET AND SUTTER STS.

HAS ALWAYS ON hand an assortment of KOSHER MEAT, fresh and smoked.
SMOKED TONGUES, BEEF and SAUSAGES, well cured and of excellent quality. Customers served punctually at any part of the city. a6tf

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שוחט *MR. B. SILVERBLAT,*
Is employed as Shochat by the following butchers:
YALE ABRAHAM. See advertisement.
FRANKENHEIMER, do.
S. OCHS,
B. ADLER.
aug13tf

כשר COSHER BOARDING כשר
JOEL MINTZ has opened a Cosher Boarding house a No. 88 Commercial street, between Sansome and Battery. Gentlemen who wish to partake of a plain, healthy table, can be accommodated.

ISIDOR CHARLES,
PAPER BOX MANUFACTURER.
Shirt, Bonnet, Shoe, Notary, Jewelry, Wedding Cake
AND
All Kinds of Fancy Boxes
MADE TO ORDER.

Keeps constantly on hand Boxes of every description.

No. 112 Sacramento street,
BETWEEN MONTGOMERY AND SANDSOME STREETS,
SAN FRANCISCO, CALIFORNIA. a6tf

ALEXANDER & LEVY,
Paper Box Manufacturers,
82 Sacramento Street, (Rooms Nos. 8 & 9.)

All kinds of BOXES made to order and punctually executed, at the lowest prices.

☞ Keeps constantly on hand an assortment of every description. jan 22-G&V 1m

BOARDNG HOUSES, &c.

To our friends in the country and in the Atlantic States

. NICHOLAS HOTEL
Corner of Sansome and Commercial Streets.

THE UNDERSIGNED (WELL KNOWN FOR THEIR expereince,) have fitted up this splendid building with especial regard to the comfort and convenience of both transient and permanent Boarders and Lodgers.

The St. Nicholas is the permanent residence of many Families, to whom it has become endeared as a HOME; consequently travellers stopping at this house are favored with the pleasures of good society—a desideratum seldom found in a hotel.

The table is well supplied with every delicacy. The House is open at all hours,

A coach will always be in attendance to convey guests to and from the boats.
REGENSBURGER & STERN.
jan29.5m

Private Boarding.
122 Commercial Street.

The undersigned is prepared to accommodate her friends with suitable BOARDING AND LODGING.
N. B. Thankful for the patronage of the past she hopes, by her endeavors and attention to the comfort of her Boarders to merit a continuance for the future.
mar1g-tf MRS. STODOLE.

Steckler's Exchange.
66 Sansome street, between California and Pine.

Private Boarding.

The Proprietor begs leave to inform his friends and the public that he has recently opened the above House, and renovated the same throughout. No pains will be spared to render this Establishment a complete home to those who will honor him with their patronage.

Mr. S. and Lady being well known, there is no need for comments as to the domestic comfort of the Boarders being invariably considered. 1g. feb G3m

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AUG. J. SAULMAN. F. L. LAUENSTEIN

SAULMANN'S
—{ COFFEE SALOON, }—
GERMAN BAKERY, AND CONFECTIONARY,
Armory Hall Building,
No. 128 Montgomery Street, corner of Sacramento,
SAN FRANCISCO.
☞ AGENCY FOR RUSSIAN CAVIAR ☜

FRIEDLANDER & CO.,
IMPORTERS AND JOBBERS OF
GENTS. FURNISHING GOODS,
STAPLE DRY GOODS,
No. 90 California street.,
—o—
Fresh Goods received every Steamer.
aug 27tf

DR. A. M. LORYEA,
Physician to the "Chibrath Bikur Cholin Ukedisha," No. 217 Clay st., one door below Dupont st. Office hours from 8 to 10 A. M., 12 to 3—and 5 to 6, P. M.,—and in the evening. s29tf

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DR. WASHINGTON AYER, M. D.
OFFICE corner of Leidesdorff and Sacramento streets, opposite the Pacific Steamship Co's office.

DR. AYER has particularly qualified himself as a family physician. sep31m

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CARL PRECHT,
Dr. Med. Chir. and Accoucheur.
Office hours from 7 to 11 o'clock, A. M.
223 Dupont street, near to Washington
jy 10

DR. J. REGENSBURGER,
PHYSICIAN AND SURGEON.
NO. 128 STOCKTON STREET,
Between Clay and Washington streets,
1 9.3m San Francisco.

EYE AND EAR INFIRMARY.
Dr. De COURCILLON,

OCULIST AND AURIST,
2d BRENHAM PLACE,
Head of the Plaza, 3d door from Monumental Engine House
SAN FRANCISCO.
a6tf

TOMBSTONES, מצבת MONUMENTS.
REMOVAL.—Mr. James Hays removes these days to 166 California street, three doors east of Kearney. This being in the central part of the city, and near the place at which he kept before, he hopes his friends will easily find their way to his place. Orders for the city and country for inscriptions in English, French, Spanish, German and Hebrew, will be particularly attended to as heretofore. ☞ Remember, the new stand is 166 California street.

The Weekly Gleaner,

FRIDAY, OCTOBER 22, 1858. (5618.)

COLLECTIONS.

With No. 36, another month has expired. Our collector will call next week.

Mesmeric Phenomena.

We have, for some practical purposes, had occasion to introduce into our columns the interesting letter of the Rev. Wm. H. Beecher, of Boston, on Magnetism. We hope it will rouse the attention of a number of our readers to a power which, as a remedial agent, for a number of diseases, will one day, supersede the old gross alopathic method of curing (tormenting and killing) patients, as does the use of steam and the magnetic telegraph, set aside the ancient slow and awkward method of travelling and communication by slow messengers, cart, cars, stages and sails. We particularly invite the attention of parents to its contents, and the opposition that this method of cure, this reform in the medical science, may meet from certain quarters, need be as little regarded as do men of knowledge regard the continual yell of ignorant orthodoxy or hired hypocrisy, against modern advanced and more extensive views in theology. The analogy is correct; there is now the same revolution agitating the medical world as there is the theoligical. Our mind is progressive, and those who travel through the journey of life with their eyes open, at a more advanced age, and after a better exercise of their organs of vision, after the dawn of day, these cannot help seeing objects in every direction, clearer and plainer than did those passengers who travelled the same road before them during the night or in childhood. The day shows objects different to what does the night—the man views them differently to what does the child. The awakened man, travelling after the dawn of day, sees objects differently, and avails himself of his improved sight, than what did those who were deprived of these advantages. Motion is the condition of intellectual and moral life, as it is of our physical existence. Rest is death; the stream of life flows vividly and rapidly along—those who will not be conveyed *on* it, have to remrin behind, perish and wither along its shores. We can point out to you numbers of such remains; they are dead, decayed, worm-eaten remains of the past, of no use for the present; if we wish to live, we must move, as did those who lived before us.

We will now hint in this leader, to a few suggestive facts which are to be found in the letter, on our first page. We would not subadd them as notes; this would have swelled the article to too great compass.

The numbers in this article refers to those in the letter.

1. To the uninitiated we may state, that the mesmeriser can make the mesmerized person (the subject) imagine he tastes anything which the mesmeriser wishes him to taste; wine may taste to him like water, vinegar, oil, or the mesmer may "convert water into wine."

2. The mesmerised person can smell and taste substances through the minute pores of the bottle, which the mesmeriser cannot; the patient conld smell the hartshorn though the bottle was closed, which Mr. B. could not. The mesmeriser can impress the mind of his subject and make him believe that he sees whatever he wants him to see. He may make him believe a handkerchief to be a dog, cat, or he may make him believe to see in a rod, a red hot iron or a serpant. Mr. B. therefore states that he did not thus impress the child, but allowed his mind to act spontaneously.

3. The mesmersed person, being in a spiritual state, has no need of the bodily organs; he can see without eyes, hear without ears, as we believe spirits see and hear. Those to whom this fact appears incredible and strange—those of our readers who do not believe in the existence of spirits, those who may not even believe in the immortality of our souls, let them consider that, as we may well suppose they at least will believe in the existence of *one* spirit—God, and Him they will admit to exist, see, and to hear, without bodily organs of hearing or sight. And if we once allow one spirit to exist, we cannot for a certainty, deny the existence of more spirits, and if we admit that spirit to be the most powerful agent in existence, how can we deny the possible existence of less, or infinitely less powerful spirits. Lastly, if we believe the author of all existences, of all creation, to be a *spirit* and not matter, how can we deny the possibility of his having created existences in his "image and likeness," in milllons of inferior spirits, of which we have little or no idea. If we admit the existence of a God and the human Soul, we at once believe in the existence of spirits, and thus we turn *spiritualists*. Atheists may not believe in spirits, but deists must entertain such a belief; so must those who believe in the Bible and its facts. For in that book, the third word already mentions the existence of a spirit, and others state the existence of angels, and souls after death; hence all deists and the believers in the Bible are spiritualists. Indeed, they need not believe all that is believed or stated to be believed, by those who are called spiritualists of our day, but they cannot deny themselves to be spiritualists. We believe Jews, Christians, Mahomedans and Heathens are all *spiritualists*.

4. We may be ignorant or incognizant of this fact, but all believers in God, immortality and the Bible, are spiritualists. This is so far admitted as a fact, that in the German language, we call the body who stands first in the belief of such existence, the teachers and instructors of religion, we call them the "Geistlichkeit," *the spirituality*, and every individual member of that body is called "Geistlicher" *spiritualist*: hence where the English would say, our minister performed the ceremony, the German, as an admitted says, "unser Geistlicher," our *spiritualist*; the word "geistlicher," being the same as our English *ghostly* or spiritual, both being derived from *gush*, *gust* (blowing of wind) and from "gas" vapor; hence ghost, geist, to stand aglast.

5. If this appears impossible, let the reader consider that this faculty is reported to have been possessed by the prophets. Elisha could see the conduct of Gahazi though translated at a distance. See II Kings, chap. 5. He while in Judea, could see what happened in the royal palace at Demascus. See II Kings, 6. Therefore, those who believe in the Bible, cannot deny that such a faculty was some time since possessed by men; and who will prescribe the Creator when and where and in what manner He will allow men to possess it; and if the possession of such a faculty appears strange, let him remember that there are many strange appearances now, which surprise us, yet no man doubts them.

When in the state of mesmerism, or in the spiritual state, we are able to convey *ourselves* mentally, or in the Scriptural term, "in the spirit," (Ezek. 37; 1, 3, 8, 11, 27) to any place; so that though the body remains behind, the mind actually is transferred to the most distant places, and there sees and is conscious of persons and events taking place there, as if the subject had been there in body. The mesmeriser, upon enquiry, is minutely informed of what the mesmerised person sees, of which the Rev. Wm. Beecher gives us some instances, which might be multiplied by thousands.

The reality is stated in scripture, and the actual continuance, by undeniable facts occurs in our days, the ancient *seers* (1 Sam. 9, 9, 19; 2 Sam. 15, 27,) and we have clairvoyants, which means *clear* seers.

This is a wonderful faculty, but it exists in man, and this fact is incontestible, however strange it may seem.

(*To be cotinued.*)

In the aged is counsel; but it is the young who ought to act. The Young Men's Christian Association, of Baltimore, are taking up collections for the relief of those who are suffering from the fever in New Orleans. The Young Men's Christian Association of the latter city have between two and three hunderd sick under treatment, and are sadly in want of funds.

ENCOURAGING PROSPECTS.—The city's bill for the funeral of Alderman Murray, in New York, was $672, of which $136 were for drinks on the road to and from the cemetary.

YELLOW FEVER. — Deaths by yellow fever at New Orleans were: Sept. 8th 76; Sept. 9 49; Sept. 14 98.

WELL BESTOWED.—The sum of 400,000 francs ($80,000) will be awarded by France and other European powers to Mr. Morse for the use of his electric telegraph.

THE TELEGRAPH.—The Telegraph is in operation, though not satisfactorily. It would be surprising if the first attempt would leave room for or require improvemens.t

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The black tongue still rages in Louisiana.

OUR SEED BEARS FRUIT.—Bishop Janes was shot in the street of New York by a boy firing inadvertently, a pistol in the street.

A NEW ISTHMUS ROUTE.—Negociations are pending about securing a new Isthmus route across Central America.

MORTALITY.—Out of 165,000 inhabitants there die at Boston twelve a day.

DULL CHIDREN.

Give me a child whose moral faculties are well constituted, and I would wish no body—not our enemy even, if we did wish them harm, the clever or smart child without them. Many a parent who reads this, knows what trouble the smart unimpressible child is: how master B. gives answers that pierce like daggers; how he has a will; and how Miss C already gives you intimations what a tyrant she will be in the house; what a plague to her future husband. We want to see good children: it is those that will grow up to be the delight of their parents and the blessings of their generation. We have seen parents whose children are rather backward, grieved at their dullness, while they ought to have been delighted at their moral preferences, and as dullness in childhood is no proof of what they will be when grown to be women and men, we will for the consolation of a number of parents, in this and some succeeding numbers, give instances of the late mental development of the intellectual power in children, who turned out to be luminaries.

THE KENTISH PAPERS AND THE JEW BILL.—In the year 1655, Cromwell was instrumental n laying the foundation of England's greatness He invited a few Jews to settle here; he saw in what a flourishing state Holland was, where they had settled after being banished from Spain, and where they had enjoyed the highest honor and distinctions; and what has been the result of this wise and judicious stroke of policy? Great Britain has flourished and prospered, has extended its commerce over all parts of the world, and more has been done within the last two centuries towards its civilisation than any preceding age can exhibit, and we assert, with confidence and truth, that the Jews have not been behind-hand but have been foremost in the ranks, in actively endevoring to develope the resources of this great State, and attracting towards it the riches of all parts of the globe. What have been the results of that ill-timed edict whitch banished them from Spain? That country has become impoverished, with all its gold and silver mines in South America. Its capital has disappeared, it has actually become paralised, its glory has departed and its prestige among other first rate Continental powers has disappeared. Facts are stubborn things, and when we see before us one country decaying and retorgading by its cruel, illiberal, blind, prejudiced, bigoted, and injudicious policy, and on the other hand another country flourishing, prosperous, and one of the greatest powers on the earth, from its liberal, wise and judicious principles, we deem the assertion as bold and impudent as it is contemptible that the two races cannot work any long time together."—*Jewish Messeenger*

ENGRAVINGS AND STENCIL PLATES.—For elegance and excellancy of engraving on Jewelry, gold, silver and metals, also for seals and stencil plates, cut to order, you need but apply personally and by letter to ALBERT KUMER, 167 Washington street. The numerous specimens of Notarial, Masonic, Heraldic seals, and of those of a number of Socities, executed by him, are well worth examining, and calculated to secure him his extensive patronage.

PARIS.—The Academy of Fine Arts in Paris has awarded the first great prize for musical composition to M. Samuel Davis, pupil of Halevy and Bazin.

A too great credulity is great simrlicity; and to believe nothing, because our narrow capacities cannot comprehend it, is great stupidity.

In the intercourse of our life we are more frequently pleased by our faults than by our good traits.

To whom it may Interest.

It is to be regretted that I am obliged again to obtrude to the notice of some of our co-religionists a topic that has alretdy been too often before the public. However, I feel it my duty, as a public functionary, not to allow myself to be injured without any [cause, by uncalled for and unauthorized persons.

There are here a few men who call their minyan "the Beth Hammed resh." The parties are obscure, unknown and unnoticed. Having among them a countryman whom they wish to obtrude upon the public as Shochat to my injury, and having failed in their designing plan some three months ago, they thought to impose upon some simple minds by declaring me at their minyan improper to be a Shochat, on the following grounds:

1. Because I did not present myself for examination before the בית דין appointed by the Committee of the Synagogue Shaarith for examination of Shochtim; while Mr. Baruch Silverblat, their countryman, did present himself. so that the בית דין gave him a קבלה (a certificate and authorization.)

2. On examination, several *trepoth* (not legally proper meat) have been declared by me proper.

3. Because I killed on the first day of Succoth (Feast of Tabernacles) which is expressly (as they state) prohibited on Holidays.

4. Because it is known that I do not know the regulations about the Shchitoh.

5. Because I do not submit myself to the rabbinical regulations. Consequently Mr. Simcha, the religious chief of the Beth Hammed resh declares me to be no Shochat, but Mr Silverblat to be the proper gentleman for that position.

As the whole of the above rests on the authority of Mr. Simcha' it is well known that Mr. Simcha has no authority to judge aboul such matters, and if he even had, the Beth Hamidras, from many precedents, has forfeited all confidence of the few people even to whom it is known

We will pass over the merits or demerits of the ב"ה and merely refute the grounds on which they wish to base their positions.

1. The first reason of Mr. Simcha must indeed surprise the very members of the Synagogue Shearith. Mr. S., states. the ground, because I did not present myself before a Bethdin appointed by a committee of that Synafor gogue, the purpose of examining the shochtim, hence they did not give me Kaboloh, while they gave such Kabloh to Mr. Silverblat. A Bethdin of the Synagogue Sherith does not exist. It is true, on application of a Mr. Silverstone, a member of the Beth Hamedras, a committee of the Synagogue appointed the Rev. Heary and another gentleman to examine the Shochtim, But Mr. Henry properly stated to a number of persons to whom he spoke about the matter that he is not conversant in the Shchitoh, nor will that gentleman, as far as we know him, arrogate to himself functions not belonging to his calling. Though being desired by a committee, he instead of pointing out their mistake in applying to him prudently submitted. as to the Kaboloh received by Mr. Silverblat from the examinators, he may keep that for what it is worth, nor shall I refer to the contents of the report made on the occasion by the Rev. Mr. Henry.

2. As to my having declared cattle proper which was ceremonially improper Mr. S. deserves much notice in this respect, as he derserves credit or confidence in any other.

3. As to my having killed on the first holiday: I state, man has not always the choice between *good* and evil: we sometimes, of two evils, have to choose the less, and though any child may read in Orach Charjim, §§ 206, 209 that Shchitah on holidays is allowed always, had there even [not been such an express premission, I would, here in California, not have hesitated killing on holidays, as soon as the butchers desired it; for in our days a number of people would purchase trepha, if the Kosher would not at their pleasure; and the Isur of Shchitoh byomtob can] by no means be doche Isur, or even the sofek isur neveloh. But there being no prohibitions, there was no wrong.

As to the reference of Mr Simcha to אית the book being accessible to any body, let those who desire, try, whether they can find any such passage in the Orach Chajm.

4. Again Mr. S. pronibited my Shcitoh, is improper, because I do not know the necessary regulations. I have acted as Shochat in Hanover and England for thirty years, possess certificates as to moral character and knowledge of Shchitoh of more than twelve Rabbis Among those I need but mention one from Rabbi Mordecai Adler, Rabbi of Hanover; another from his son, the Rev Dr. Adler, under whose jurisdictions I performed the function in question for thirty years. Lastly I was examined in San Francisco but three months ago by the same authority before whom Mr, Simchs came for examination with his friend, and the only authorized rabbi in this state, the Editor of "the Gleaner," in vol 2 No. 24, declared me fully qualified.

But, strange that Mr. Simcha had not now recourse to the same course as before, but crab-like goes side ways or, mole-like, shuns the light and furrows in the dark, by bringing me to notice the famous בית המרדש.

5. As to my not having submitted myself to rabbinical regulations, let Mr. Simcha impeach the venerable R. Adler, of Hanover or Dr. Adler, of London, for stating the contrary, or let some reliable man instance one infraction of which I have rendered myself to this day.

Craving the kind indulgence of the patient reader, for this lenghty article. I think an impartial judge would know what to make of this anathema of the בית המר but, the weight of this dictum will appear more fully, when I state that, while my religious character, (which in this case means no more than a conformity to the enacted religious observances; though my religious character in the true sense of the word, as like wise known,) character stands unimpeached for such a series of years, and is unimpeachable to this day, while on the other side, the case is quite different.

I am far from desirous of disparaging the moral character of Mr. Silberblat, nor do I wish to reflect on his religious character, both may be excellent; but as Mr. Simchat wishes to wedge him in as a Shochat at my expense, it is indeed surprising, how this gentleman has the face to do it, it being known to the few to whom my assailants are known at all— that Mr. Silberblat, not many years since, he being but a very young man, lived about two years as a farmer's servant, with a gentile farmer in the country and then and there used a diet which renders him, according to the *din*, and in the question before us, we can only allow the authority of the din to rule the question a once, I say according to the *din* Mr. Silberblat is forever unfit to be a Shochat. We say according to law, Mr. Silberblat having but of late years lived and boarded with a gentile farmer, he can never be a Shochat. We challenge Mr S. to contradict this our statement.

Thus it will appear that the "cabola" of the Beth Hamed resh turns directly against them, and not against me: the plan was a total failure. The Beth Hamed resh, in expectation to be called on as authorities in this matter petitioned the Synagogues Emanuel and Sherith, to examine the Shochtim, but neither Synagogue recurred to the famous Beth Hamedrash of San Francisco for the examination as that honorable body expected they would, but had their own way of settling the matter—we hope, we shall have no more caballing in this matter, for we had already רי והותר

oct15 1m R. JACOBSON.

BIRTHS

In this city, Oct. 19, the wife of Emanuel Blockman of a daughter.

Near Jackson, Amador Co., Oct. 14, the wife of Jacob Marcus, of a son.

In this city, Oct. 14, the wife of Michael Isaacs, of a son.

DIED.

In this city, Oct. 16, Mr. John Solomon, aged 75 years.

Mr. John Solomon was one of the most aged citzens of California, and probably the oldest Israelite in the State.

PAINTS, OILS, WINDOW GLASS, &C.

OLIVER & BUCKLEY

Have now landing and in Store, and for sale at LOWEST RATES,

3000 kegs White Lead,
20,000 gals. Linseed Oil (boiled and raw),
10,000 " Spirits Turpentine,
2000 " Varnish (English and American),
700 doz. Paiut and Whitewash Brushes (ass'd sizes),
5000 boxes Window Glass (ass'd sizes),
6700 lbs. Glue (ass'd qualities),
Together with a Large Stock of all Articles in our Line, which we are receiving regularly from the Best Manufacturers.

We have also at all times on hand
Camphene,
Sperm Oil,
Polar Oil,
Tanners' Oil,
Lard Oil,
and Solar Oil,

In Lots to Suit, at

86 and 88 Washington St., and
87 and 89 OREGON street.

oct15-3m2dp.

PAWN-BROKER.

A. MICHAEL & CO.,

148 WASHINGTON STREET, BETWEEN MONTGOMERY & SANSOME, up stairs.

FIRE-PROOF BRICK BUILDING.

HAVING OPENED AN OFfice at the above place to accommodate those who wish to borrow Money or purchase unredeemed articles of JEWELRY, WATCHES, CLOTHING, REVOLVERS, &c., would respectfully solicit the patronage of the ladies and gentlemen of San Francisco, assuring those who patrouise this firm that they will be lenient as possible with all. oct15-1m.

NOTICE. ספר תורה

GENTLEMEN POSSESSING A ספר תורה AND WISHING TO SELL SUCH, WILL PLEASE LEAVE PARTICULARS WITH MR ISIDORE ALEXANDER, 254 Dupont street, or at this office:

SPECIAL NOTICES.

NOTICE.

To remove a stumbling block from among our brethren the house of Israel, regarding the Shochtim of this city we find it a duty to bring to the notice regarding them that the Committee of the Synagogue Sharaith Israel to examine the Shochtim have given notice in the "Gleaner" that the Shochtim shall present themselves for examination. Mr. Baruch Silverblat presented himself before the Beth din of the Committee of that Synagogue, who gave their testimony and their קבלה that he is conversant in all the regulations of the Shchitah, as also in the practical part. But Mr. Jacobsohn did not present himself for examination. Therefore, according to law, any one who wants to use Kosher provisions is not allowed to use those provided by Mr. Jacobsohn, first: because he has not presented himself for examination; secondly: that many trephoth have been found in animals after he had declared them Kosher; as is known to several worthy men in this city; thirdly: he killed on the first day of Succoth, when it is expressly stated in the היבואלבאחיים;תקבו תק יב that it is not allowed המיו בשם רישיי to kill and prepare from the first day Jom Tob and prepare or the Sabbath; and whoso trespass and does prepare, it is not allowed to be used.

It also is known that Mr. Jacobsohn has never learned Hilchoth Shchitah, and knows not the laws, nor has he ever submitted to be circumscribed by them as little as did the other Shochtim of California, who it is known know nothing, and Mr. Jacohsohn belongs likewise to that class. And our brethren well know the importance of the transgression to use the meat killed by a chochat who knows not the laws of Shchitah, that such meat is as Nebelah and Trepha. It therefore behooves every one to be careful and eat nothing but what is killed by Mr. Baruch Silverblatt, who is known to us as a good Shohat, and about whom some (great men) and worthy ones of New York bear testimony that he is a good practical and proficient Shohat

S. SILVERSTONE.

EDUCATION.

SHERITH ISRAEL INSTITUTE,

TO THE MEMBERS OF THE CONGREgation Sherith Israel, and to the Israelites of San Francisco:

The School Committee of the above Institute hereby give notice that the School will be opened on SUNDAY NEXT, October 10, 1858, for the reception of pupils, under the superintendence of the Rev. DR. HENRY.

The children of members of the Synagogue will be admitted gratuitously, by applying to the President, ISRAEL SOLOMON, Esq., N. W. corner of Dupont and Washington streets.

Non-members may send their ceildren, by paying a monthly stipend, as may be agreed upon, by applying as above.

B. I. BARUCH.

By order of the School Committee of Congregation Sherith Israel.

HOURS OF ATTENDANCE.

Sunday, from 8 A. M. to 1 P. M.; Monday, Tuesday, Wednesday and Thursday, from 3 1-2 P. M. to 5 o'clock P. M.

CONGREGATION SHERITH ISRAEL.

At an election held Sunday, Sept. 26th 1858, the following gentlemen were elected officers for the ensuing year:

Israel Solomon, President, re-elected.
A B. Ephraim, Vice President,
S. Harris, Treasurer,
Isaac I. Josephi, Secretary,
A. Martin, first. } Trustees.
M B. Ashim. second. } re-elected.
A. Friedlander, third. }
S. Craner, fourth. }
J. Rich, fifth. }

Rev. H. Henry, Recorder, Lecturer and Teacher, re-elected.

Ph. Born, Shamas and Collector, re-elected.

CONGREGATION EMANU EL.—The semi annual examination of the pupils of the Institute will take place on Sunday October 24th at 11 o'clock A. M., at the school room undor the Broadway Synagogue. The public are cordially invited to attend.

Oct. 22d. G. S. Goodman. Chairman.
B. Hagan, Rec. Sec. School Committee.

Aliments.

BY A. M. LOYEA, A. M., M. D.

"Quæ Prusunt Omnibus."

In entering upon this subject through the columus of the "Gleaner," I am satisfied, that though less interesting than other matters that may be contained therein, yet the subject is nevertheless, exceedingly *useful* and in every point of view, richly deserving the attention of every reader. As I wish to treat of *practical subjects*, I shall not waste time or space, "but come to the point at once," and commence by a consideration of the digestibility of food procurable from the Animal Kingdom. Here the aliment is in a very different state from that of the Vegetable Kingdom. It is already converted into a substance analagous to those of our own bodies, and might be supposed easier of digestion, and more nourishing, being already animalized. On this head but few rules will be required. Doubtless animal food is easier of digestion, and more nourishing; but its solubility will be affected by a variety of circumstances in the animal itself, or in the condition of the system into which it is received. From this circumstance, therefore, rules become necessary as to the choice of food, so that we may enjoy health and its attendant blessings.

I shall commence by considering an article, which holds an intermediate rank between animal and vegetable food, viz: milk.

Milk is essentially an animalized fluid, and when drawn from the animal has a homogeneous appearance, but, after remaining some time in the air, it discovers itself to consist of three parts, into which it spontaneously separates, viz: cream, curd and whey. Being destined as the first nournishment of the young, it is of a nature easy to be converted into blood, for the nourishment of our system. We therefore find it light and easy of digestion. It is generally agreeable to most persons, and from its mild and bland nature, so suited to the taste of mankind, with the facility with which it can be procured, that we consider it one of the most valued articles we possess. In weak states of the system, milk by its easy digestion and nourishing qualities, is well calculated to restore the strength of the body, and recruit its wasted energies. As an article of diet not only in the sound, but in the diseased state of the system, the experience of most persons will bear testimony of its value, and never, in any instance, have we known of it to increase the secretion of bile in the stomach, so often alleged againsst it, nor does milk create *feverishness*. It agrees with most constitutions, and when it does not, it depends upon the disordered coudition of the stomach. Its disagreeing therefore, is a proof of a morbid condition of the digestive organs, and the production of much acidity. The acid here *clots* or "curdles" the milk, forming a hard indigestible curd, which frequently occasions pain, and other symptoms of indigestion.

In Fevers, generally, where thirst exists, milk combined with wine, forming *wine whey*, is a most agreeable and refreshing beverage; this mixture is well adapted for weak persons, especially women and children; for besides the nutriment derived from the whey, we have the cordial and pleasant effects of the wine.

Punch is often prepared with milk, and wine, or brandy. It is more difficult of digestion than any other preparation of milk, and should be sirictly avoided by dyspeptics. We do not recommend the use of milk punch in an indiscriminate manner, for it is liable to produce serious results to persons of weak digestion, and should be religiously avoided.

Milk in its natural state, or boiled, is an excellent article of diet; the digestive powers are not taxed heavily to procure its conversion into healthy, living blood, and we have seen *consumptives* fatten after its continued use, and we would recommend it as the principal article of diet for children, until they attain the age of five years, and boiled with bread, not fresh, but a day old, it will be found to agree with the weak state of the stomachs of children.

Much more might be said of the value and importance of milk, but I will proceed in my next, to the consideration of the digestibility of meats.

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